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Christian Order

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Shrines of France by Coach from London. Dep. Easter Sunday, April 19th. Full Board. Visits to Lisieux, Aleocon, Tours (shrine of the Holy Face), Lourdes (2nts), Rocamadour, Ars, Paray le Monial, Nevers and Paris (Rue de Bac). Eight Days Tour. £215.00.

Normandy and Brittany. Shrines and Cathedrals. By coach from London. Dep. Saturday 8th August. First night at Lisieux then based at Hotel des Dunes Dinard. Visits to Lisieux, Caen, Rouen, Mont St. Michel, Pontmain, Quimper and Sainte Anne D'Auray. Half Board. 7 days. £215.00.

Enquiries to :

**Rev. Michael Clifton, St. Joseph's Church, 80 Park Road,
Colliers Wood, SW19 2HS. Tel. 01-540 3057.**

**CORPUS CHRISTI CHURCH
MAIDEN LANE, STRAND,
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ROSARY & BENEDICTION AT 5.15 P.M.

Cum Permissu Superiorum

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Paul Crane SJ

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Salute to the Irish

THE EDITOR

“WHAT doth it profit a man if he gain the whole world and suffer the loss of his own soul”? The question was put, rhetorically enough, by Christ Our Lord Himself. It has remained ever since, well set in the subconscious, at least, of every Catholic; surfacing at times with disconcerting abruptness, to remind him of what is, in fact, his plain duty. Satan offered Christ in the desert “all the kingdoms of the world” if He would ease up on the rigours of His teaching to suit it to the mood of “modern man”, thereby losing His own soul (one speaks figuratively) and wrecking His redemptive mission in the process.

Last June the people of Ireland’s South were offered Ireland’s North — at least, an easier passage to eventual reunification with it — if they would accommodate themselves to its standards, the surrender being masked as a “broad-minded” move towards a “pluralistic” society. The question concerned divorce, at present forbidden by Southern Ireland’s Constitution, in obedience to the Law of God. By an overwhelming majority, the Irish said No to the proposed constitutional change in favour of divorce. So doing, they rejected “the whole world” and kept their country’s soul. This is how I see their choice: a sacramental act, as it were, an outward sign of the essential inward grace that still possesses their country’s soul, despite the faults, the transgressions and failings that they share with

the rest of us; a manifestation, magnificent in its triumphant simplicity, that St. Patrick never came in vain to the shores of the Irish people : a cry of splendid defiance in face of a paganized Western World that the Faith he brought centuries ago to their ancestors was still rooted in their hearts and would remain there always. For this, I thank them and I salute them. Long may it always be there.

For the choice the Irish made when they voted last June against divorce was not confined to technical legalities. They saw it so rightly as touching the very heart of family life, thereby the very heart of their nation, the depths of its soul. It represented, at base, a rejection of that arid creedless cosmopolitanism — of which the World Council of Churches is such an unlovely example — in favour of a patriotism that is true and genuine because its depth is set in God; that would rather be scorned by an inane, because secularized, world than shed its allegiance to its Creator; that prefers poverty not only of spirit, but of material possessions, to the riches which the dismissal of God from the lives of the proudly self-centered can so easily bring in its train. "All the kingdoms of the world I will give you if, bowing down, you will adore me". The Irish have said No to that as Christ Our Lord said No before them. For so saying, I pray that God will bless them always and bring their country length of splendid days.

NEW LIFE IN DEATH

It was necessary
that Christ should die
As God made man
That we, as men
May share his life in God
Custodiat animan tuam
In vitae aeternam. Amen.

Fr. J. Brown.

In language that is plain-spoken and true, Father A. T. Fitzgerald, Parish Priest of Quorn, South Australia, does what might be described as a splendid hatchet-job on *Renew* and all its follies. At this point, the reader will be pleased to be reminded that "*Renew*" and its programme are under review by the Sacred Congregation for the Doctrine of the Faith.

What is Odd about "Renew"

FATHER A. T. FITZPATRICK

1. Its Symbol

THE burnt-out or white-ant-eaten tree. Trees mean various things. We have the tree in the Garden or Paradise which was forbidden to Adam and Eve, the tree of the knowledge of good and evil. They ate of its fruit and suffered its penalty.

We have the *tree* of the *cross* which we have been reading, preaching and singing about over these last days of Lent. This is the real symbol of Catholic Renewal — with its "Deny yourself, take up your cross and follow me" attached. No renewal in holiness or in truth can take place under any other symbol, because it is the symbol of total obedience to the will of the Father.

The renew tree has no connection with Christ or authentic Catholicism. *Renew* is barking up the wrong tree . . . that of Alinski with his teachings about confrontationism. It is a symbol maybe of Americanism (or copy-cat Australianism) but *not* of Catholicism.

2. Its Title, *Renew*, is also Ambiguous

So is its programme. Has anyone told you anywhere that it will lead to greater loyalty to Catholic doctrinal and moral teaching? To more frequent use of the sacraments,

e.g. private confession on a regular, frequent basis? A greater understanding of and more frequent attendance at Christ's Sacrifice of the Mass and the offering of it to the Father to thank Him, to tell Him we love Him, to adore Him, to atone for sin, to ask for what we need?

Does its doctrine teach Original Sin with a spoiled human nature or does it push humanism's perfectable man, perfectable by his own shoe-string pull-ups? Does it teach of the reality of Adam and Eve? Does it teach of mortal sin as understood by the Church as against the experts' sole mortal sin or apostasy (fundamental option) morality? Is it about spiritual or mere social renewal?

I think that you will find that it says it is not going to be about doctrine or morals; though how you can have Catholic renewal without them I, for one, cannot see. So often Pope John Paul II says to us, "The doctrinal is indispensable to the pastoral". And he also so often tells groups of Bishops in Rome, "Go home, teach Catholic doctrine and see that it is taught".

If Renew does not set out to teach doctrine and morals what is it? A mere ego-trip like the Myer-Briggs stuff, psychological gimmickry posing as religion or a booster shot to it? "Experience" is preferred to doctrine by the Modernists.

3. The Spirit

Catholics ought always to be alert when the word "Holy" is dropped from in front of "Spirit". There are plenty of spirits about . . . like the "spirit of Vat II" which so often did not deepen the meaning of Vat II's words but contradicted them or interpreted them in a sense entirely contradictory to the orthodox meaning. That spirit has not led to any genuine renewal. Everyone, even atheists, can use the word "spirit", and have done so. It means nothing much. The Devil is also a spirit and opposed to Christ and any authentic renewal.

4. Catholic Words without Catholic Meaning

St. Pius X, who condemned modernism, used a phrase "*in eodem sensu et eadem sententia*" when speaking of

teaching and preaching the Catholic Faith; that is, "*in the same sense and meaning* as used by the Magisterium; the Pope and Bishops in *union* with him". There must be many priests in the Church who have broken (if they ever meant it) their anti-modernist oath. Not to know that *sense* is to live in confusion of mind. The Church is sent to *teach* that truth as a basis of holiness. No matter how many "experiences" you have, if you don't know the Faith, you can be running very quickly in the wrong direction — as has so often happened with the enthusiasts of the Church.

5. Bible vs. Church

Renew tells us to study the Bible rather than the defined doctrine of the Church. It's easier to bend the meaning there (as witness the thousands of Protestant denominations running from fundamentalist to liberal).

Forget about the teaching Church, forget that she already has the truth. *You* are the Church, you ought to tell it where to go in faith and morals. *You* decide what is true and false. Forget the Magisterium nonsense; demand a democratic church where what you say goes. The people-members will tell the Pope what is to be defined as faith and morals for the church, what suits them.

Therein is the Original Temptation to Adam and Eve: "God knows that when you eat of it, you will be like Him deciding what is good and evil".

And no doubt, when looking for what the Bible says, the latest "scientific" statements of the "experts" would follow; viz., that the Bible is not really Christ's words or deeds, but something dreamed up by early Christian communities. If they could do it then, why can't modern communities do it now? That sort of thing.

6. Further to that Choosing

It is hard to refuse to join something that is just "Bible meditation and community prayer".

But in Renew another impossible is added; namely the group-leader or facilitator is told never to contradict anything said by a group-member. Everyone is to feel comfortable in the group and to realise that they are not "talk-

ing about things that are necessarily right or wrong because every response we make honestly is right". No matter how contrary to doctrine or morality or ecclesiology it may be? ((Ecclesiology=the nature of the Church as understood by the Church.)

So a person may say abortion is all right, that the Eucharist is merely a symbol, that there is no Christ-instituted authority in the Church; and the leader and the speaker and everyone; all are to *feel* comfortable. Every idea, no matter how wild or hairy, is given equal time and credence.

Modernists are humanists within the Church and, with them, deny that there is absolute truth and absolute moral law. They put it this way, "We must not impose our set of dogmas on other people". This applies whether to angels or devils, the virginity of Our Lady, the bodily resurrection of Christ, the necessity of Holy Orders if Mass is to be celebrated, the indissolubility of marriage, Hell. Anything goes. Real presence of Christ in the Eucharist — why worry? Intercommunion *feels* good. Did you hear on the TV the other night a patient telling the teens that there is no right or wrong in sex matters.

Unfortunately there are priests, still in the Church, teaching all these errors and getting away with it.

7. Luv

So, all is good fellowship and handshakes and we don't hold to anything the Church teaches if we don't want to or that we don't *feel* like. It still remains a "Catholic" group. On the surface, such pluralism has a ring of truth. But this veneer of love (luv) for all and a tolerance of others' opinions, no matter what, contradicts the fact that Christ told His church to teach doctrinal truth and morality that will lead to Heaven. They are *not* optional for Catholics whatever they are for "Catholics".

8. Sense ?

All this is contrary to common-sense and logic as well (and so contrary to Catholic respect for intelligence). Two

contraries cannot be true. *Is* cannot be *is not*. Though individual guilt through ignorance and sinfulness may vary, truth and morals are absolutes, unchanged and unchangeable. The Church is not seeking for truth. As Christ is God and the Catholic Church is His, then Christ's command to her to *teach* His truth and commandments is God's command. The Catholic Church is not seeking the truth; she has it. While we can discover further depth in these truths, we cannot contradict what she has taught. Renew say that we can. Thereby, Renew is reduced to no more than secular atheist humanism dressed up as Catholicism; which is what modernism is; today's heresy, a summary of all the heresies of the past; e.g.:

Montanism—charismatics are above the Church authority, women at the altars, Christ as woman.

Arianism—Christ is not true God, only man.

Pelagianism—no Original Sin, man self-perfectable, no need for grace.

Semi-pelagianism—man earns grace by his own good works . . . and once in grace attains final perseverance without God's help.

No Original Sin, no fallen nature, no inclination to sin and ignorance, no selfishness; no anything if you feel that way. Even sexuality can be clothed that feeling-way to be the right thing as self-fulfilling.

No Pluralism is not allowable for Catholics in essentials. Heresy is still heresy even though no one dares use the word these days. If you can deny anything, you can deny everything — as mostly happens.

9. Today's Men

Modernists still try to convince us that they are Catholics, but in actual fact they have left the Church already and are former Catholics (if they ever were).

So, if anyone should tell you that everything that anybody cares to say is good just because they've said it, they'll have to agree with you if you say, "You're nuts". For they have made an insane statement. More humanist

rubbish that has neither reason nor logic in it. It may feel good; but it isn't sane.

Just ask them whether what they've said is true or false; and draw a couple of conclusions. If what they've said is true then anything false can be true. If what they've said is false, they've contradicted themselves. The same confusion is in "luv". So a basic part of the Renew process is nonsense.

10. Popular

Could Renew be popular? Yes! Luv and joy and being oneself will always be popular because they demand nothing of us really in the way of genuine holiness (self-denial, carrying the cross, following Christ). More so, if we are allowed to make up our own doctrine of faith and morals as Original Sin is still rampant, even if denied. We all have that inclination to sin, to selfishness, and the shadowing of the mind. But, popular or not, luv and joy and "being oneself", do not constitute Christianity. The last named is psychological hedonism allowing us to sin if we want to; to be satisfied with self. Its proponents are the type that say that Christ did not condemn the woman caught in adultery, and forget the last bit. "Go now and sin no more". God may accept us as we are, but certainly doesn't want us to stay that way.

There is no substitute for genuine Catholicism in gimmicks and hearty handshakes and home-made creeds and parish get-togethers, no matter how many balloons are there. The problem is that they can be substituted for the hard facts of faith and Christian living.

Substituting "experience" for intelligence will not produce Catholics who, by the grace of God, acknowledge that Christ founded a Church, that He is the Head of the Church and that truth comes from Him and *not* from the people. And that He appointed a Magisterium — or Teaching Authority — to safeguard His Truth in Revelation. True Catholics know that Christ gave us absolutes in doctrine and morality, unchangeable because they flow from Him who is Way, Truth and Life. It was Christ who said, "He who does not believe will be condemned".

Then and Now

The "experiencing of their religion" as against their being taught their religion has left the children who passed through our Catholic schools in the past twenty years (and still are passing through them) without a real knowledge of their Faith and of a sensible apologetic for it. Many Catholics go off to fundamentalist groups looking for certainty. They get nowhere swapping their ignorance in discussions. So, too, those who go through Renew will get nowhere swapping their confusions as they are not taught their faith nor its laws nor its whys . . . even the why of hope for which they are supposed to be able to give a reason calmly and politely. If we don't *know* our Faith's doctrines, laws, reasons for hope, *how* do we apply them to our lives? We do not make up our Faith. We accept or reject it. If we accept it we can deepen it and apply it to our lives. We live in the *light* of a *revealed* faith. Because it is revealed, it must be taught, handed on.

Conclusions

The ideas of *Catechesi Tradendae* are not the basis of Renew's adult catechesis for renewal. Its basis is rather an empty psychology in which self is glorified as if it were neither ignorant nor fallen. "Everything is good because you've said it". *Bosh!* Why reduce the wonders of the Faith to such clap-trap. I know of no more effective way of stripping Faith itself of its wondrous truths.

The Author brings logic to bear on the interpretation of Ecumenism in terms of Convergence. This is current today within the Catholic Church. John Beaumont demonstrates clearly and succinctly that this interpretation is totally at odds with the consistent teaching of the Catholic Church down the ages. Therefore, it must be rejected.

The Consistency of Catholic Tradition

JOHN BEAUMONT

Two Pastoral Techniques

HOW many Catholics must there be who, exasperated and bemused by the bewildering changes in Church practice since the Council, have written to priests and even bishops to ask why yet another innovation has been imposed upon the faithful? Of late, however, I have noted two new "pastoral" techniques used in reply to such letters. The first is what might be referred to as the "one-liner". Here, the cleric's reply consists of a single sentence, viz: "Thank you for your letter, the contents of which have been noted". I think it safe to say that as a response by a shepherd to his worried flock this, though perhaps having the merit of brevity, is somewhat lacking in depth! One can hardly imagine it as emanating from St. Charles Borromeo or St. Francis de Sales.

However, it is the second technique in which I am mainly interested. Here, the bishop or priest, far from ignoring the innovation referred to, embraces it with fervour and actually quotes it back to the writer as a positive grace from God

"Communion in the hand? Yes, what a wonderful sign of our new maturity of outlook."

"Going to non-Catholic services? Yes, how marvell-

ously this shows that we have no monopoly on the truth."

It is no wonder that this leads to exasperation on the part of traditional Catholics. One makes a criticism of a particular practice and the fellow takes it not as a criticism but as an actual endorsement of that practice. It is rather as if, the wolf having entered the fold and killed several sheep, the shepherd then proceeds to shake his hand and congratulate him on a good day's sport!

What Has Gone Wrong

So what has gone wrong? Simply the fact that, as any competent logician would point out, if you are trying to bring home some truth to somebody else, you cannot fairly claim that your argument ought to convince him unless you and he are agreed on some common premisses. But, you may say, we have the Catholic Faith in common. He's a Catholic bishop or a Catholic priest. Well, yes he is, but twenty years after the end of the Council, that factor guarantees very little. The parallel magisterium of progressive theologians like Schillebeeckx and Kung is deeply entrenched; and the new outlook has taken hold in the seminaries. As we know, doctrines which are put forward today as being part of the Catholic Faith may bear no resemblance to what the true magisterium teaches.

So, in the circumstances, it is no surprise that a humble lay Catholic, however well-informed, should make little headway. The two parties are simply not *ad idem*; there is no meeting of minds.

An Alternative Strategy

Is there any alternative strategy? It seems to me that perhaps we can utilise a simple truth of a logical kind, one that is fundamental to all arguments and discussion. In order to explore it, let us consider a hypothetical example. Suppose that, incensed at our bishop's encouragement of virtually non-stop services with all kinds of deviant sects (and his restriction of the Immemorial Mass to each February 29th at 4.30 a.m.), we boldly put pen to paper. Is this not, we write, an example of what Cardinal Heenan referred to as ecumenism gone mad? We state correctly

(and respectfully) that true Catholic ecumenism can only involve the return of the separated brethren to the one true Church, which is the Catholic Church; and not "convergence" of all the "churches" on equal terms. And the bishop's reply? Well, the idea of "convergence" having become and received wisdom in the Conciliar Church, our bishop is more than likely to give this his approval. Yet, it is interesting to see what follows if he does. Let us take first of all the point of logic, which can be developed very simply. Our hypothetical bishop presumably believes that the Church (in whatever watered-down sense of that word he accepts) teaches the truth. Now, it is a condition *sine qua non* of a true Revelation that it must be *consistent* in order to be credible. Furthermore, it will be provably inconsistent if the story authoritatively told changes from one generation to another. This is simply because the truth about God cannot itself change. As I have indicated in a previous article (*Christian Order*, Vol. 26, No. 10, pp 492-495 (October, 1985), truth can neither grow old nor be destroyed. Of course, the Church as the guardian of this truth can (under the influence of the Holy Ghost) reflect more and more profoundly upon it. Yet, the truth itself remains fixed, eternal and absolute.

God's Truth Cannot Change its Mind

Now, the vital point here is that if a professed witness of the truth changes his story, then he will at one time have been demanding assent to x and at another to not-x. This would be mere imprudence on his part. It would mean inevitable self-contradiction. As one writer has expressed it:

"Popes succeed one another; and one bishop passeth, another cometh; nay Heaven and Earth shall pass; but not one tittle of the Law of Contradiction shall pass; for it is the Eternal Law of God." (P. T. Geach, 'Truth, Love and Immortality', p. 30).

But this is exactly what has happened in our hypothetical example. There can be no question but that the new idea of "convergence" is totally at odds with the consistent teaching of the Catholic Church down the ages. The new idea, then, cannot be true. A divine Revelation, by its very

nature as God's truth, cannot claim the right to change its mind. The Church, in order to be credible, can only say: "This we teach and have always taught because it is God's truth."

And so once again we can see the importance of Catholic Tradition. It is only on the basis of a claim to have kept preserved an unchanging deposit of doctrine that the Christian message can be credible at all. Was it not a certain French Archbishop who said in 1977:

"We want to remain faithful to the successors of Peter who transmitted to us the Deposit of the Faith. It is in this sense that we are faithful to the Catholic Church, that we remain within it and can never go into schism. Since we are attached to twenty centuries of Faith we cannot make a schism. That is what guarantees for us the past, the present and the future. Sustaining ourselves with the past, we are sure of the present and the future."

He was right then and he is right now.

THE CHURCH IN CHAINS

It is not your Faith,
Or what you think,
Or what you do,
That matters today.
A small coterie
Of heavy bureaucrats
With a selected gang
Of faithful followers
Dictate the party line.
They are in command.
If you venture to differ
And remain a Catholic.
All windows are shut
And doors slammed.
In Te Domine speravi
Non confundar in aeternum.

Fr. J. Brown.

"The events of childhood shape our lives". How true are these words of Sir Joshua Reynolds. Every child is reared under certain strong influences, either hereditary, environmental, religious or social. As the years pass changes take place in society which alter traditions and practices.

It is for this reason that I thought it would be worthwhile for me to put into writing what I can recall of the religious upbringing I received because it was this which has had most effect on my life over the years.

It is not a story of my childhood—that would take too long to tell. — V.H.

A Cradle Catholic

VERONICA HARTLEY

A GOOD START

I WONDER what my early life would have been like had I not been born into a staunch Catholic family? My father could prove that his Kent ancestors never lost the Faith throughout Penal Times and my mother was baptised a Catholic at the age of three through her mother's conversion from Anglicanism.

I was the sixth child of a family of eight and I was born in 1911. Looking back, all my sharpest memories are connected with religious training. Perhaps a child born into a gypsy family or a theatrical family would be reared with equally strong traditional influences.

Although I'm not blessed with a vivid memory, certain events have made a lasting impression on me. Bed-time, as a very small child, recalls kneeling down with my mother in front of her treasured statue of Our Lady, praying: "Please Jesus, bless Mummy and Daddy, my brothers and sisters and all kind friends . . . etc" and ending by her singing the hymn to my Guardian Angel:

"Dear Angel ever at my side,
How loving thou must be
To leave thy home in Heaven to guard
A sinful child like me.

And when, dear Angel, I kneel down
Morning and night to prayer
Something there is within my heart
Which tells me thou art there.

F. W. Faber 1814-63

What sweet memories that hymn recalls !

On our daily walks with Nanny or Governess we'd pay a visit to the Blessed Sacrament. It was unheard of to pass the Church without going in. Round the shrines we'd go—putting up candles here and there, more out of fascination than any sense of intercession.

My mother handled my childhood misdemeanours with a little story about the Good and Bad Angels. The Good Angel was always whispering good things into one's right ear and the Bad Angel (called Satan, who was like a big black dog) was making more attractive suggestions into one's left ear. So after I'd been naughty, mother, with a sad expression on her face, would say: "You've been listening to the big black dog". Or, when I'd been good, she'd say · "You've listened to your Good Angel and made Jesus very happy".

I started learning the Catechism from my mother before I was of school age. I must have been very stupid because I can see her now patiently and perseveringly making me get the answer right. For example; the question "Where is Jesus Christ ?" I just could not remember the answer which starts "As GOD, Jesus Christ is everywhere. As God made man, he is in heaven, and in the Blessed Sacrament of the Altar". The "As GOD" at the start was my stumbling block, but I've never forgotten the answer to that question.

COMPLEMENTARY INFLUENCES

So, when I started at Convent School, I knew more than most children of my age about the Faith. On the day of

my First Confession (age seven) I felt peaceful enough because I'd been so well instructed. It was rather a nice experience and I waited to go every day in a flush of first fervour.

On to my First Holy Communion—feast of the Immaculate Conception, 8th December, 1918. I remember the occasion well. Out of bed at 6.0 for Mass in Stone Church at 7.0 a.m. — fasting from midnight in those days — little pious talks overnight from my mother about the sacredness of the Sacrament I was going to receive—the white dress and veil and a mother-of-pearl bound prayer book — *Garden of the Soul* (“the gift of your loving father”) — the taxi arriving to take me to the Church and in my mind such a feeling of awe. I'd been told the day would be the happiest of my life. I can't describe how I really felt, except I remember looking back many times during that day in my thoughts and wanting JESUS to come again soon.

How I treasured my First Communion gifts and pictures! They helped to leave me with a visual memory of that happy day. Alas! I lost the precious rosary given me by my mother while playing in the bracken on the Downs Banks one summer's day. I was so distressed I longed to go back and search for it and this feeling lasted many years.

BOARDING SCHOOL

The term after my First Communion I became a boarder at the Convent. Life seemed to be bedecked with feast days. One arose in the morning aware that it was the feast of Saint So-and-So, and as we'd been taught about Saint So-and-So it was nice to know it was his special day. There was some religious event taking place almost every day: either a Vigil (of a Feast) or a Fast Day or a Holy Day of Obligation or Fish on Friday (abstinence) or Mother Prioress' feast day or the Headmistress' feast; all became grist to this born Catholic!

It wasn't just religious knowledge being pumped into me: it was religious practices being absorbed. For example, we received Palms on Palm Sunday, Blessed Roses on Rosary Sunday, Ashes on Ash Wednesday, Candles on Candlemas Day and new Holy Water on Holy Saturday. We were

taught to offer up this trial or disappointment for sinners, or for the sick, or for the dying, or for the heathens. Give up sweets or chewing one's pencil or talking at silence times; training, training all the time! The object being to try and strengthen our wills.

NO ESCAPE

Confessions were heard in the confessional at the back of the church every Saturday morning—just like French or History every Friday. . . I must admit I used often to make up a list of sins because I was too scatterbrained to concentrate on examining my conscience, and as we were waiting our turn in the school queue I had to be ready with something to confess. For all that, I think the habit-forming exercise proved beneficial, and as I grew up I took the sacrament more seriously.

When the boarding-school broke up and we went home for the holidays one was swept along with Catholic practices just the same as at school. In Lent, my mother would put an empty jar in the middle of the dining-room table and a money-box. If you gave up jam (and one considered bread, butter and jam the norm for breakfast and tea) you scooped out your spoonful and placed it in the empty jar. When the jar was full we'd take it to a poor family (there were plenty in those days).

Similarly, if we were prepared to sacrifice our penny a week pocket-money we'd put that in the money-box, and when there was enough cash my mother would buy a suit of clothes for a poor boy (cost—50p, in those days) and we'd take it to him.

We had to visit the sick in the Wards of St. Mary's Home regularly and at Christmas we gave the patients a little concert after which we'd pass round one of the big boxes of chocolates we'd been given.

My mother came to each of our bedrooms to call us every morning and she'd tell us whose feast it was and then say the Morning Offering. (Groans from our beds!) This habit so implanted the feasts on my mind that when, after Vatican II, many were switched around, I felt utterly lost and even put out.

This all demonstrates very clearly that my mother was an exemplary Catholic — and so was my father, for that matter. They would say the family rosary followed by long night prayers and I must admit I found this very tedious and would try to be missing.

The parish clergy came to our home for supper every Sunday evening and for tea and supper on Christmas Day. I think this is how I came to love priests, and to be aware of the important role they played in our lives.

MEANS TO AN END

Church services took precedence over everything and how many there were in those days! Daily Mass at 7.0 a.m., Benedictions every evening in May and October and three times a week during the rest of the year. We went to them all and, of course, three times to Church on Sundays. 7.0 a.m. Mass, 10.30 Mass (Sung) with a very long sermon, and Evening Service (Rosary, Sermon and Benediction). There were no evening Masses in those days.

I was never any good at praying so I'd pass the time counting the candles on the High Altar (where all the services took place). There would be as many as fifty or sixty candles according to the magnitude of the feast; and then, counting the altar boys and giving them nick-names and wishing I was one and could swing the thurible. At least I would have something to do and I'd have felt more involved in what was going on.

On big feasts there'd be as many as thirty altar boys and perhaps only twenty for an ordinary Sunday night Benediction, and eight or ten on a week night. And each had a job, torch-bearer, boat-boy, acolyte, thurifer and M.C. etc.

I had a sort of contented feeling in Church, I felt safe, (perhaps because I wasn't being made to study). I felt I belonged and I never minded going although I found the sermons and High Masses far too long.

I loved Exposition and the Forty Hours Devotion, during which the Blessed Sacrament was exposed day and night for Forty Hours. It was like a taste of Heaven. What was it all doing to me? How would I be now if I had not had such a strict religious upbringing? I can't answer that

except to say I never doubted but that it was good, very good and I was being steered in the right direction.

The Lives of the Saints had a great influence on me and I wanted to imitate the way of life which had lead this or that soul to Sainthood. At times I was overwhelmed with fervour especially after Missions, Retreats and the Forty Hours.

As a special privilege some of us were allowed to attend the Clothings and Professions of the nuns in their Choir. I found these ceremonies very moving and I'd imagine I'd like to become a nun. The influence of the nuns was something very strong; they were living examples of patience and holiness.

The bigger the Feast the more we celebrated and enjoyed ourselves. Special food would appear in the school refectory. So that even to this day a Feast calls for something special on the menu in my home.

COME RAIN, COME SHINE

Back to the Liturgical Year — never a dull moment ! — Holy Week services were solemn and long and moving, in those days; and after the age of thirteen we were allowed to join in the services with the nuns and to make the three-days retreat; which meant complete silence. Tenebrae, and tallow candles being extinguished one by one; the Altar of Repose; Good Friday — silent — no bells; black drapes everywhere — awesome.

Holy Saturday started with the reading in Church of the nine prophecies at 6.30 a.m. followed by the blessing of fire, water and font and ending with Mass, organ and the ringing of bells at the Gloria — this service ended about 10.30 so it was considered quite the longest in the year — pretty wearisome, that is, if you stuck it out ! One was very exhausted at the end of Holy Week.

It must have been after the Holy Saturday service that we were allowed to go home for the holidays because I'm sure I was with my parents for Easter Sunday morning. Perhaps I should make my reader aware that my home was only five minutes' walk away from the school, so my parents were often in the Church and I would be there also, but

obliged to kneel with the school and not allowed to speak to mother and father.

The crowds would swarm to the Church for Easter Sunday Procession and Mass at 6.45 a.m. The moving procession of the Blessed Sacrament emerging from the nun's cloister into the Church — the crash of the organ and choir singing the Easter Hymn; a great thrill — Christ is Risen — a moment enjoyed by the packed congregation in Church.

The happy days of Eastertide carried us on to Rogation Days. These were the three days before the Feast of the Ascension when the Chaplain, nuns and school-girls processed around the nuns' gardens singing the Litany of the Saints for God's blessing of the crops. Icy cold and frosty sometimes, gorgeously sunny and warm on other occasions with the birds singing and blossoms breaking. I can hear those responses now . . . "*Te Rogamus, audi nos*". We school girls would have bets as to whether we'd finish the Litany before reaching the Church or whether there would be some invocations left over to sing once back in our pews.

We had two processions of the Blessed Sacrament to celebrate Corpus Christi, one on the actual Feast (a Thursday) and a larger one on the following Sunday. Both were highlights in our year. We were dressed in white and six of us were chosen to strew flowers — a privilege granted to the good. I managed to get it once! Much rehearsing took place for all involved. The Sunday one was led by the Town Band followed by Scouts, Guides, Children of Mary in their long pale blue cloaks and white veils, Elementary School children, Priory School children, Oulton Abbey school girls, Boys' Guilds, Men's Societies, the Choir, the Dominican nuns, Altar Servers — and, finally, three priests under the silken canopy carried by four privileged men.

The procession made two stops in front of specially erected Altars on the way round the gardens at which a blessing would be given by the priest holding the gold monstrance containing the Host — the Eucharist. A succession of hymns led by the choir was sung as we made our way back to the Church where the final blessing was given. All this was to demonstrate that the Eucharist is the centre of our faith and belief.

We had similar processions in honour of Our Lady (without the Blessed Sacrament) in May and October — round the garden in May, and round the Church and cloisters in October — singing the Rosary.

As the purpose of this article is to emphasize the effect religion had on my upbringing I must run a risk of being boring and sticking to the point. Which brings me now to Pentecost. This was preceded with the nine-day Novena singing "*Veni, Sancte Spiritus*"; so by the time the feast dawned, we were tuned-in and excited to pick our fruits and gifts. This was a custom whereby the twelve Fruits inscribed on cut-outs resembling doves were placed in a little bag and the seven Gifts treated likewise were placed in another, and each girl picked one from each. These were the virtues you were supposed to practise during the next twelve months. For example, one might pick Peace and Fortitude—or Piety and Patience. I've no doubt we'd forgotten all about these virtues by the following day.

NO LET UP

As if all that wasn't enough there were other aids to encourage our endless strivings. There were the three Guilds: the Angels Guild (for those under 12), the Sacred Heart Guild (under 14) and the Children of Mary for the Seniors. A green ribbon, a red ribbon or a pale blue ribbon—worn like a Lord Mayor's Chain of Office and with the appropriate medal attached. These designated your achievement on the path of virtue! I remember losing one of the ribbons for some misdemeanour and was without it on the day the School photo was taken. Crisis! The Head spotted it just in time and I was dispatched post haste to collect the ribbon and bedeck myself *just for the photo!* What an humiliation!

Going up five flights of stone stairs to the dormitories at night we had to recite over and over: "Sweet Sacrament most holy, sweet Sacrament divine, all praise and all thanksgiving be every moment Thine".

Yes, there was no let up. . . In my second boarding school in the South of England it was their custom for the girls to learn the Sunday Gospel by heart. One had to know it by

Saturday evening and go up and recite it quietly to the nun in charge of Night Studies (Yes! Night Studies even on Saturday evenings). Still worse, was having to learn one of the Gospel accounts of the Passion of Our Lord by heart before Good Friday.

Mention must be made of the tradition of decorating shrines for feast days — be it the Sacred Heart statue, or Our Lady's or St. Joseph's. To this day, I can't let these feasts pass without a floral tribute to my statues.

THEY DID THEIR BEST

The Chapter in the Catechism entitled "The Christian's Daily Exercise" appealed to us more than any other. For example, we chuckled over the question "How should you rise in the morning?" "I should rise in the morning diligently, dress myself modestly, and then kneel down and say my morning prayers". I think the word "modestly" tickled our fancy! We also enjoyed rattling off the Seven Capital Sins and their contrary virtues. And the sins crying to Heaven for vengeance struck terror in our hearts.

And, if it should be thought that we had more than enough religion at home and at school, it is necessary to add that we had a grandmother who lived in Wimbledon and who was canonised by the locals as "The Saint of Wimbledon". When we went to stay with her we thought "Hurray! Now, at last, we can have a long lie-in". Alas! After three or four days Grandma would call us into her drawing-room and very quietly remark, "I've two grandchildren staying with me and Holy Mass is being offered every morning at 7.0 in the Church only three minutes' walk away and neither of you has made an effort to attend". Silence, confusion and guilt! No more long sleeps.

ONWARD, CHRISTIAN SOLDIER

After leaving school —which is where I intend to end this narrative — I found myself confronted with a *choice*. I could choose whether to remain faithful to the routines of my upbringing or go in another direction. For some considerable time I remember feeling disappointed if I missed Benediction because of social engagements which I was obliged to attend, or because I was needed at home.

How well I balanced things is not for me to relate. God has the record !

So, do I conclude by asserting that this way of upbringing was good or bad ? Obviously I, personally, regarded it as good, the more so when I observe present-day methods — which is not to condemn them. I am now elderly and I accept that times must change, and have changed, and I, therefore, leave the young of today to prove in their later years the worthiness of the upbringing they are receiving.

FOR PARENTS

How to make a child into a Delinquent :

12 Easy Rules

1. Begin at infancy to give the child everything he wants. In this way, he will grow up to believe the world owes him a living.
2. When he picks up bad language, laugh at him. This will make him think he's cute.
3. Never give him any spiritual training. Wait until he is 21, and then let him 'decide for himself'.
4. Avoid the use of the word 'wrong'. It may develop a guilt complex. This will condition him to believe later, when he is arrested for stealing a car, that society is against him and he is being persecuted.
5. Pick up everything he leaves lying around, books, shoes, clothes. Do everything for him so that he will be experienced in throwing all responsibility on others.
6. Let him read any printed matter he can get his hands on. Be careful that the silverware and drinking glasses are sterilized, but let his mind feast on garbage.
7. Quarrel frequently in the presence of your children. In this way they will not be too shocked when the home is broken up later.
8. Give a child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them ?
9. Satisfy his every craving for food, drink and comfort. See that every sensual desire is gratified. Denial may lead to harmful frustration.
10. Take his part against neighbours, teachers, policemen. They are prejudiced against your child.
11. When he gets into real trouble, apologize for yourself by saying, 'I never could do anything with him.'
12. Prepare for a life of grief. You will be likely to have it.

In this typically erudite article one of the Church's most distinguished and truly Catholic theologians considers the case of ARCIC and Anglican Orders. The Author is a Professor Emeritus of Holy Scripture and a Doctor of Theology and Holy Scripture.

Anglican Ordinations

REV. DR. J. P. M. v. d. PLOEG, O.P.

A Solemn and Irrevocable Declaration

ACCORDING to the Catholic Church the ordinations as bishop, priest and deacon of the official Church of England (the Anglican Church) are invalid. This is clear from the famous Bull, *Apostolicae Curae*, of Pope Leo XIII of November 5th, 1895. The English text of this solemn and irrevocable declaration, was again published by Michael Davies, in his *The Order of Melchisdech*, Augustine Publishing Co., pp. 158-174. In it we read, amongst other things:

Wherefore, strictly adhering, in this matter, to the decrees of the Pontiffs, Our predecessors, and confirming them most fully, and, as it were, renewing them by Our authority, of Our own initiative and certain knowledge, We pronounce and declare that ordinations carried out according to the Anglican rite have been, and are, absolutely null and utterly void (No. 36).

We decree that these letters and all things contained therein shall not be liable at any time to be impugned or objected to by reason of fault or any other defect whatsoever of subreption or obreption of Our intention, but are and shall be always valid and in force and shall be inviolably observed both juridically and otherwise, by all of whatsoever degree and pre-eminence, declaring null and void anything which, in these matters, may happen to be contrariwise attempted whether wittingly or unwittingly, by any person whatsoever, by whatsoever authority or pretext, all things to the contrary notwithstanding. (No. 40).

Clear, Strong and Definitive Judgment of Leo XIII

In a matter like this, the judgment of Leo XIII could not have been more clear, strong and definitive, and in our student years we were taught that it is an infallible pronouncement. It concerns the faith and the essential discipline of the Church, which must be *certain* of the validity of the Sacraments conferred for salvation. Otherwise infallibility would have no meaning.

The declaration is of a character different from the famous Bull, *Quo Primum*, of St. Pius V of July 14th, 1570. In this he stated that his declaration on the use of the revised Roman Missal was *perpetuo valitura* (to be perpetually valid). The Bull also states that in future every priest and prelate may henceforwards use his missal, and this, he says, *auctoritate apostolica, tenore praesentium, etiam perpetuo concedimus et indulgemus*: "we concede and permit for ever with our apostolic authority, as indicated in the present Bull". The holy Pontiff wished before all to make it clear that the Bull would be valid also after his death; the introduction of the revised missal was not a disciplinary measure, valid only for as long as the Pontiff lived. Everybody knows that the Mass is for all time, but not all its ceremonies; and it is clear that what the Church has instituted, she can also change (cf. Pius XII in his *Apostolic Constitution on the Sacrament of Holy Orders* of November 30th, 1947). As a matter of fact, after Pius V, various Pontiffs slightly modified the missal and the breviary of St. Pius V, until Paul VI changed them profoundly. The Church may change the non-essential ceremonies of the administration of a Sacrament, but not what is required by its nature. *Apostolicae curae* treated of the nature of Holy Orders and its essential ceremonies.

A Stumbling Block to ARCIC Dialogue

The pronouncement of Leo XIII is one of the greatest stumbling blocks in the present official Anglican - Roman Catholic dialogue, the removal of which is ardently desired by not a few ecumenists. "New studies" are to prove its "unconvincing" character. But this possibility has already been excluded by Leo XIII, as the text quoted above clearly

says. ARCIC I pronounced that "the judgment of the Roman Catholic Church on Anglican Orders" is "put in a new context" by "the development of the thinking in our two communions regarding the nature of the Church and of the ordained ministry" (cf. ARCIC's *Joint Statement on Ministry and Ordination*, No. 17). On this issue, the Congregation for the Doctrine of the Faith declared in a letter sent to all bishops of the Roman Catholic Church that the document on *Ministry and Ordination* of ARCIC I lacks certain essential elements. The words of the Joint Declaration: "It is only the ordained minister who presides at the Eucharist, in which, in the name of Christ and on behalf of his Church, he recites the narrative of the institution of the Last Supper, and invokes the Holy Spirit upon the gifts", do not contain *any* mention of the sacrificial character of the Mass. The Congregation continues: "Because the priestly nature of the ordained minister depends upon the sacrificial character of the Eucharist, lack of clarity on the latter point would render uncertain any real agreements on the former (cf. Council of Trent, DS 1740-1741, 1752, 1764, 1771; John Paul II, letter *Dominicae Caenae*, No. 8, par. 4 and 9, par. 2)". In this declaration the words "would render uncertain" say benevolently, in a diplomatic way, that no real and essential agreement was reached by ARCIC I on the nature of Catholic priesthood. The Anglican members remained the Protestants they were. For this reason the "New context" is an illusionary one as long as Anglicans remain what they are and do not accept the doctrine of priesthood of the Catholic Church, as it was formulated, for example, by Trent and by John Paul II in the documents mentioned above. Nobody expects them to do so and therefore this kind of ARCIC dialogue is only a game of hide-and-seek, at least from the Catholic side, and unworthy of serious men.

The Issue Involved is Tremendous

To recognize, or even to institute, that Leo XIII made a mistake, *is to challenge the Magisterium of the Church and to deal it a deadly blow*. If, indeed, Leo XIII was wrong in so categorical a statement, we have no reason to accept other statements of the Magisterium (which are not

technically infallible), especially when they are formulated in less strong terms, and concern the life of the Church on vital points. *The issue involved is tremendous.* It was hoped for that John Paul II would endorse the ARCIC statements during his visit to Canterbury, but much to the disillusion of Catholic ecumenists this did not happen. Shortly before his visit the Holy Father received together Cardinals Ratzinger and Willebrands and the secretaries of the Congregation for the Doctrine of the Faith and the Secretariate for Christian Union. This kind of audience is quite uncommon and its motif was never published, but it does not seem impossible that the Pope tried to reconcile the persons involved on the ARCIC I statements. Later, ARCIC II was created.

Recently the media published the news that the Catholic Church was going to recognize the validity of Anglican ordinations. What was true about it appeared in the *Osservatore Romano* of March 8 of this year (daily edition). The Vatican newspaper published a long letter of Cardinal Willebrands addressed to the joint presidents of ARCIC II, the answer of these gentlemen and an article of the editorship entitled, "Toward the Solution of a Difficult Problem". In the latter contribution the decision of Leo XIII is called a *decisione dottrinale*, a decision which implies the doctrine of the Church; some essential words of *Apostolicae Curae* are quoted to confirm this.

A Letter of Cardinal Willebrands

In his letter Cardinal Willebrands refers to "some recent discussions (*sic*) between the Secretariate for promoting Christian Unity and the Congregation for the Doctrine of the Faith". He concedes that the decision of Leo XIII "rested on a doctrinal basis". He also concedes that the decision "expresses the position of the Catholic Church and . . . continues to govern its practice". He quoted the reasons which induced Leo XIII to pronounce his statement, but he did not endorse them *explicitly* ("Pope Leo saw this . . . He judged such omissions to reflect . . ."). Nowhere does he write that he approves the decree of Leo XIII.

Since that decision, he continues, "there have been a number of important developments". One of them, Cardinal Willebrands adds, is the promulgation of new rites of ordination in the *Pontificale Romanum* of Paul V. On the other hand, many member-Churches of the Anglican Communion have introduced new Ordinals and in all this "we see reflected something of the theological developments in both Communions since the time of *Apostolicae Curae*". Here we should like to make a comment. We have never been told that the new Pontifical of the Ordinations is the result of a new reflection on the doctrine of the Priesthood. In its Constitution on the Holy Liturgy, the Second Vatican Council demanded that, in the revised rite of the Sacraments, their meaning should be more clearly expressed; that the faithful may better understand their meaning (No. 59 ff.). But in the new rite of the ordination of priest and bishop, especially in the latter one, the contrary is the case. In the rite of the ordination (formally: consecration) of a bishop, the former "preface of the ordination", i.e. the solemn sacramental prayer of the sacrament, and which was a most beautiful and clear one, has been replaced by another one, less clear and less explicit than the former. In the former the essential words, as indicated by Pius XII (see above) were:

Complete in thy priest the fullness (*summam*) of thy ministry, and, equipped with the ornaments of complete exaltation, sanctify (him) with the dew of thy heavenly anointing.

In the actual preface no essential words are indicated as such, but the rubric orders all the consecrating bishops to say together, with folded hands:

And now pour out on this thy Elect that power which is from Thee, the principal (?) Spirit (*Spiritum principalem*) whom Thou gavest to thy beloved Son Jesus Christ, Whom He Himself gave to the holy Apostles, who founded thy Church in various places as thy sanctuary, for the glory and incessant praise of thy name.

The words *spiritum principalem* are known from the Psalm Miserere: *et spiritu principali confirma me* (Vulgate, Ps. 50, 14; Douai Version: "Strengthen me with a perfect spirit"; New English Bible: "a willing spirit" [perhaps

better: "... a generous spirit"). The authoritative Latin-French dictionary of Christian Authors of Albert Blaise (Turnhout, 1954) knows only three meanings of *principalis*: first, primitive, original; principal, fundamental, essential; belonging to a prince; from these one has to choose when he wishes to translate the essential words of the consecration of a bishop, and this is no easy task. What is the reason that this obscure term was introduced? One has to accept that the Church, in adopting it for the ordination of a bishop, attached to it the meaning: the fullness of the Holy Spirit, as given to a bishop by his ordination. But this is not its normal meaning.

Present Ceremonies of Ordination of Priest and Bishop Less Clear Than Before

Generally speaking, the present ceremonies of the ordination of a priest and a bishop express less clearly than the former did what is meant by the Sacrament. I must confess that I have always asked myself whether the intention of this was, perhaps, "ecumenism", partially to wipe out the gap between the liturgical ceremonies of the Catholic Church and those of heterodox ecclesiastical communities. Now I am confirmed in what I thought by the words of Cardinal Willebrands. But it should be clear to everyone that differences do not cease to exist; neither are these diminished, by obnubilating them. And also; a doctrine, especially the truth of the Church, does not cease to exist when you make its expression less clear. When this happens in Holy Liturgy, it is even in clear contradiction with the Constitution of Vatican II.

For this reason I am unable to accept that this particular liturgical development in the Church is a proof that her official doctrine has been changed. Had this been the case, the change would not have been effected by harmonious development (which is perfectly odmissible) but by regression and protestantisation. I know that the latter is the ideal of not a few liturgists (they were well aware of what what they were doing when they sought the collaboration, not of members of the Eastern Churches, who have the same eucharistic doctrine as we have; but of six Protestants). The modern tendency of Protestantisation is mani-

fest, and a good Catholic can only raise his voice in vigorous protest.

In his letter Cardinal Willebrands tries to circumvent the decision of Leo XIII. It has become clear, he says, that nowadays the position of the Anglican Church is not essentially different from that of the Catholic one. To prove this, he quotes words of ARCIC I stating that in the heart of that Committee and in its declarations, "agreement on the essentials of eucharistic faith with regard to the sacramental presence of Christ and the sacrificial dimension of the eucharist, and on the nature and purpose of priesthood, ordination and apostolic succession, is the new context in which the question should now be discussed (Eluc. Min. 6)".

Fundamental Disagreement of S.C.D.F. with ARCIC and Cardinal Willebrands

Everyone who has read the judgment of the Congregation for the Doctrine of the faith knows that it disagrees fundamentally with ARCIC I and its protagonist Cardinal Willebrands. Everybody knows that in the Anglican Community there is no unity even on the essentials of faith. There is no sign that it has changed or will change its mind and accept the doctrine of the Catholic Church; e.g., as it was clearly proposed by the Council of Trent. But this Council, too, is a major stumbling-block for many "Catholic" ecumenists of today. It has been shown by various authors that the ARCIC I joint statements do not contain anything which an Anglican Protestant cannot admit. Anglican members of the commission did not hesitate to make this known publicly. But it is of no use to participate in the (ecumenical) play of hide-and-seek. This is also in plain contradiction with the decree on ecumenism of Vatican II (No. 4)

In his *Apostolicae Curae*, Leo XIII conceded that some words ("for the office and work of a priest") added after more than one century to the original Anglican ordinal, may have made the form of the sacrament adequate. But, he says, "even if this addition could give to the form its due signification, it was introduced too late . . . the Angli-

can Hierarchy had become extinct" (No. 26). But, afterwards, he stated that, even this addition, did not add anything essential to the meaning of the Anglican ritual because, for the Anglicans, the office of a priest is not that of the Catholic priest, in view of the fact that the Catholic priest is ordained first of all to offer to God the holy expiatory sacrifice of Calvary. This doctrine one looks for in vain in the ARCIC I joint declarations.

It is clear Cardinal Willebrands seeks the adherence to his ideas of the episcopal conferences of the Church. Quite a number of these are unable to judge the theology of the Church of England (or of the "Lima" documents; but this is another question). He obtained the adherence of the Bishops' Conference of England and Wales (1985), which does not even mention Cardinal Ratzinger's letter sent to the Catholic Bishops of the world and therefore also to them. By so doing, the Bishops of England and Wales openly defied the Congregation for the Doctrine of the Faith and, with it, the Holy See. One is left with the impression that a struggle is going on between the Roman Secretariate of Cardinal Willebrands and its adherents on the one side and, on the other, Cardinal Ratzinger and his Congregation for the Doctrine of the Faith, a most unhappy postconciliar development, indeed.

A last consideration. In the unlikely event of Rome approving the present Anglican Ordinal, there would be validly ordained Bishops and priests in the Anglican Church only in the event that *all were reordained*. Does anybody foresee that this will happen? I think that, even in the Roman Secretariate, this possibility is not contemplated.

END OF HIS LINE

As far as I can see, the R.C. Church no longer exists in any meaningful sense.

God Bless,

Yours sincerely,

A Good Catholic Mother

FRANK O'BRIEN

MY mother should have died 40 years ago from grief, over-work and childbearing. She had 15 children, two of whom died in infancy, one was still-born and one died at 36 after a life of complete dependency. My father died at 51. That my mother passed her 87th birthday was a tribute to her excellent health, toughness of character and deep piety. She reared us in the days before fridges and washing machines and I well remember her spending Mondays over a tub of washing. Frugality was her watchword. As long as she kept us fed, clothed and warm, nothing else mattered. Do young people nowadays realise what it was like to bring up a large family on less than £3 a week? Once I heard my father boast that neither he nor my mother had to go to a pawnbroker. That was a common practice in the days before the war. For years my mother never had a holiday, yet she kept going and found time for daily Mass. I remember her pride in collecting five shillings in pence from equally poor neighbours to send to a needy priest in England. She had regular beggars who called to the door once or twice a week; her "poor men", as she called them.

All the preaching in the world will not compensate for a lack of good example and if most of her children are now devout parents it was because they inherited that quality from her. She shamed us into getting up for week-day Mass during Lent and November. Well I remember her habit of dropping on her knees at intervals during the day to say a short prayer.

Large families bring compensation later in life. There were sons and daughters at home and abroad to be visited. On Christmas Day there was a long procession to her home of children, grandchildren, nephews, nieces and great

grandchildren. For her 80th birthday we filled a local convent chapel for Mass, said by her son. Had Evening Mass existed in her younger days she would never have gone to it to fulfil a Sunday or Holyday obligation. Apart from the last 10 years of her life, she went to 8 o'clock Mass every Sunday and on Christmas Day she went to the 7 a.m. so that she could make an early start on the many tasks of the day.

For the last two years of her life she was in constant pain and in and out of hospital. I was in Lourdes a month before she died and I had Mass offered there that she would have a happy and peaceful death. On October 29th, she was rushed to hospital for an emergency operation and she should have died there and then. But she survived for three days so that her family could be there from far and wide. She recognised each one of us as we arrived at the hospital and on the day of her death she joked with me about the smell of fish from the hospital kitchen. She never ate it in her life. During those three days most of the family were in constant attendance at the hospital and many Rosaries were said with her. She gave us an understanding of it and a love of it.

Around 6 p.m. on All Saints Day she went into a coma, and at 11 p.m. she slipped away peacefully with most of her sons and daughters around her bed, together with daughters-in-law and grandchildren. God had heard our prayers for a quiet and painless end and He chose the appropriate time for her passing, just between All Saints and All Souls Day. She prayed for the "poor souls" every day of her life.

Once she went to confession to an elderly priest, who told her that she would go straight to Heaven after death. She liked to tell that story against herself but I am sure that there was a great deal of truth in it. Certainly God spared her the great crosses of old age, senility and incontinence.

In this second instalment of a two-part review-article that comes of a reading of Dr. Malachi Martin's, *Vatican*, Father Crane looks at the growth of Secularism within the Church since long before the Second Vatican Council. He sees in the striving of Pope John Paul II's magnificent upholding of the Supernatural against the Secular the only effective way of bringing the Church back to life again. Signs are that, under the present great Pope, the way of the Supernatural is beginning to be taken again.

CURRENT COMMENT

Vatican : An Overview

2: SECULAR AND SECULARIZATION

THE EDITOR

IN the first part of what is essentially a two-part review-article, prompted by a close reading of Malachi Martin's splendidly perceptive novel, which I have no hesitation in commending, once again, to readers of *Christian Order*, I made the point that conspiracy, within the Church or outside it, is not, of itself alone, the *sole* cause of the troubles that beset the Church at the present time; it may not be the chief; it is best thought of, I would suggest, as a manipulative contributory, a force working not unintelligently on the neo-modernist Secularism at present besetting the Church, particularly in the persons of its clergy and religious, high and low.

Ripe for Conspiracy

I believe that the Author of *Vatican* is of the same mind. In other words, you cannot take Masonry by itself or Communism by itself or what, for want of a better word, we call the Money Power by itself and say that, if it had not been for one of these, the Catholic Church would now

be alright and at peace with itself; a force once again to be reckoned with by the World. I do not believe this. My own belief, like that of the Author, as I see it in his pages, is that there is certainly conspiracy from within and without the Church; but that this is the case because and only because the Church, at the time of the Council and since, was and remains ripe for it; providing ground, that is, then and now, for conspiracy to work on. That ground is in the shape of what I call the neo-modernist Secularism that besets many members of the Church, particularly its religious and clerical representatives. From these, too many of the laity have taken their cue, especially when what is offered is not an outright repudiation of the Faith, but what appears as an easy-riding version of it. Undoubtedly, this has its attraction for many, especially when it is offered with clerical endorsement.

Secularism and the Supernatural

Secularism, then, is no more and no less than a toning down of the significance of the supernatural and, thereby, an enhancement of that which is natural (material or secular) in the eyes of men. It has always been the task of the Church to hold a right balance between the two. It has always been hard for her to do so, if only for the fact that the pull of man's fallen nature tends always to draw him away from that which transcends it. Without the help of God's Grace he is incapable of keeping the whole of God's Law for a short time or part of it, even, for a long time. That is sound and true Church teaching, and history does not belie it. On the contrary, for those with eyes to see, it tends only to emphasize it. Given the pressure all about him of an increasingly graceless world in which what "natural goodness" (if I may use the term) there has been appears more or less to have exhausted itself, the Catholic Christian finds himself increasingly at the mercy of a secularized world. His need, recognized by himself or not, for a recall to the supernatural is greater than ever before. Tragically, that recall remains not given, if only for the fact that the representatives of the Church—with the magnificent exception of the Holy Father, Pope John Paul II—have not given it. They have failed here; and they have done so

because they themselves have fallen victim to the secularist naturalism that besets contemporary society. Neo-Modernism, which would suit doctrine and morals to the prevailing secularist mood—God to man, rather than man to God—has played its part here; and played it to the point where the Catholic Church may be described in the persons of its clerical and religious representatives as centered on man rather than God, on the natural rather than the supernatural, with “modern” man and his supposed needs rather than God uppermost in their minds; following the crowd, therefore, rather than leading it; picking up its fag-ends and thinking of this as progress. The picture is pathetic; no less so for being true.

Build-up to Secularism

This secularist situation in which the Church finds itself today, did not come about in a flash. The pot has been a long time on the boil—since well before the Council, in fact. Now it has boiled over. The trouble is that the build-up—or boil-up—was largely imperceptible; which only goes to show that the simmering was there a long way further back than many suspected at the time. I can only discern it now and not too clearly with the aid of hindsight; which I have classified more than once in recent years as the prerogative of the fool. I was ignorant of secularism’s varied inroads into the Church in my young days. Now, I hope, I see a little more clearly. Take the teaching of religion in schools. Undoubtedly it was sincerely meant in very many cases. I am not questioning this for a moment. What I would say, though, is that it concentrated for the most part on the Church’s dogmatic teaching. This is perfectly sound. I have no complaint here. What I do complain about is that, in many cases, the dogmatic teaching was given—better, laid down—with insufficient explanation, and usually, I would say, with the omission of any attempt to relate the riches of the Church’s doctrine to the life of the individual Catholic on this earth. Of Sanctifying Grace—the New Life won for us by Christ Our Lord’s Death and Resurrection—I knew virtually nothing when I left school; only that it was there. What I had was held together by a wonderful Mother and Father, Sisters and

Brothers, and by the devotions which were ours as they were for so many—Mass, Benediction, Rosary, the Sacred Heart, Our Lady and the Saints. A way of life enclosed by these wonderful, but insufficiently understood devotions; as such, lacking a base sufficiently firm to resist secularist envelopment and neo-Modernist thrust; something that the naturalist tide would erode over the years and eventually carry away. Under these circumstances, it might not be too much to say that, in reality, the Faith became for too many Catholics something of an insurance policy; a thing to be endured, so to say, for the sake of what you found at the end of life's journey, often described by a somewhat pious religious teacher in what seemed at the time incredibly boring terms. Meanwhile, as you tramped along your way through life, the passing scene, so often described somewhat derogatively as "the world", often seemed so incredibly attractive. As a matter of fact, it was. The trouble is that those who described it to you during your school days did not know that what they were describing was, in fact, not the world, but something in outrageously generalized terms, which was no more than a creature of their own somewhat naive make-believe.

Secularization a Distortion for the Secular

At the end of the day, then, those so instructed were left with the ever-lurking impression that they could not be happy as a "good" Catholic. Yet, they longed for happiness, as we all do. What they should have been told and shown was that they could *only* be happy as a Catholic. This they did not get. The message, as they understood it, was that "the world" was not for them; therefore, happiness was not for them. They had been taught to shun "the world", identified in general and as a rule with the Secular in class-room and pulpit. Instead they should have been taught what *Secularization* was, then taught that they could appreciate the world, as God's gift to them, only to the extent that they understood what I have called *Secularization* as a deformation and distortion of the Secular, meaning by that the world about us. Without this distinction, many Catholics of my generation and since were stranded; ripe, without knowing it, for the enticements of

Secularization, as distinct from the joys of the Secular, meaning by that, once again, the world about us and the people in it, seen as so many gifts of God to man, to be appreciated as such, taken to ourselves and loved in the light of God's all-embracing love for His creation.

Candidates for an Easy-Riding Church

I believe myself that you have, in what I have attempted to explain above, an explanation of why so many Catholics of my generation and after were, without knowing it, candidates for what can be described as the easy-riding, man-centered, semi-secularized Church of today. There was no malice on their part. They went, as they had always been taught, where priests and bishops directed them. The U-turn inflicted on them in the wake of the Council seemed extraordinary to many of them, but having been told, quite wrongly, that this was what Church and Council wanted, they did what they had been told to believe the Church wanted them to do. They submitted to the "renewal" imposed on them by the "experts" in what was called "the spirit of Vatican II". What you had, in fact, was a confidence trick of outsize proportions. The somewhat formalized religious outlook of the average "good Catholic", his inclination over the years to trust his priests and to obey them, combined with a knowledge of his Faith that lacked significant depth, to make it almost inevitable that he should be so conned. The remarkable thing, where many more of the laity than you think are concerned, is that, having been taken for a ride in this fashion, their Faith has survived this appalling trip. They know now that they have been conned and their opposition to those who once conned them is growing stronger and stronger every day. The tide has been turned and it is thanks to the laity that it has been.

Neo-Modernism and the Experts

The mess within the Church that continues to pass for renewal was certainly not sponsored by the Council. It is the brain-child of the self-appointed experts, working, as they would put it, in "the spirit of Vatican II". Which means that the experts themselves had been affected by a

resurgent neo-Modernism well before Vatican II. This is indeed true. They had been. And why had they been affected? Because, I believe, their own faith was weak. This was so, I believe, because the supernatural had faded from their lives as a result of their over-absorption in the secular and their involvement in it, even, perhaps, from the best of motives. Consequently, they experienced increasingly what they thought of so wrongly as the constricting influence of their Faith on their lives in face of the modern world; and they saw that constricting influence as affecting the younger clergy and the Faithful themselves, who were without any clear understanding, as I have tried to outline it above, of the distinction between the secular and secularization. What the so-called experts did not see, as a result of the neo-modernistic influence that had laid hold of them, was that the reason for the constriction, from which they wanted themselves and others liberated, lay *not* with the Faith itself, but with the lack of prayer, to say nothing of explanatory depth, which attended the teaching of the Faith in religious classes at school, seminaries, house of formation of religious, teacher-training colleges, even in the family itself. The remedy, then, lay not in any weakening of doctrine in the supposed interests of "modern man"; not in the permissive morality of an easy-riding Church. In no way there, but in religion taught in such a way that the Faith was seen as relevant totally to the business of living; that, without it, there is no happiness here on earth and certainly none in Heaven, for the simple reason that you will never get there without the Faith received at Baptism, which alone makes you capable of that unbelievably intimate union with God, which is the essence of Heaven itself. It is hardly to be wondered at that, under these circumstances, the concern of Catholics, especially the experts, as we call them, was increasingly with the things of this earth which appeared as offering so much to men and which the Church appeared as denying them. The pot was not far from the point of over-boiling.

Pius XII and his Curia

Pope Pius XII, as Malachi Martin shows so well, was aware of all this. He heard the rumblings. I doubt whether

many in the Vatican Curia did. This is entirely understandable, as it is of any Civil Service. Concern, understandably, was with the turning of the wheels. Functionaries, as a rule, are concerned with little else. Their ambition is to keep in with the system; to seek promotion within it. This is understandable. Men being what they are, even though ordained priests, it could hardly be otherwise. It does not follow for a moment that the Vatican Curia should be crammed with saints; still less that it should be staffed with devils. For the most part, I would think, it is peopled with reasonably equipped clerics; some outstanding, the bulk of them functionaries wedded to routine; creatures of the system it is their task to maintain. There is nothing wrong or wicked in this. I regard it as more or less inevitable. Neither do I see any reason for weeping or gnashing of teeth at the thought that, subconsciously or not, a fair number of Apostolic Nuncios appear as seeking whenever possible, to remit to Rome encouraging reports of the Church in the countries where they are stationed. In one sense, their promotion may be said to depend on it; and promotion, surely, is something not altogether distant from their thoughts. In the last analysis, the important thing for them, as for so many Bishops in the field, is to go along with what is and to go along regardless. Under the circumstances, it is understandable, but greatly to be regretted that Rome should remain in comparative ignorance of prevailing discontents; liable, any of them, to broaden into a type of destructive destabilization, capable of cutting heretical swathes through a local Church.

The Mighty Efforts of Pius XII

It must be noted once again that Pius XII and the very few about him in the Roman Curia whom he could trust, were aware of the gathering storm. *Humani Generis*, written in the Autumn of 1950, bears witness to this. Neo-Modernist clerics and religious were at work well before Vatican II. Their ideas were circulating surreptitiously in seminaries and houses of formation or religious orders. Of this the Pope was aware, but there was little he could do, if only for the fact that there were so few he could trust. (It would seem that Archbishop Montini, later Pope Paul

VI, was not one of them.) Moreover, Pius XII in the immediate post-war years, was taken up almost wholly with many acute problems arising out of the war, not least that of the vast number of refugees; above all, with holding at bay the Communist tide which threatened to engulf Italy. Few of us realize or, indeed, remember nowadays how far the Soviet penetration of the Italian peninsular had gone in the post-war years. Pope Pius built up Italian Catholic Action, along with the Christian Democratic Party of Italy to hold the line against the threatened Communist takeover, not only of Italy, but, perhaps, even of Rome itself. The possibility was not a remote one. Pius XII held the line; at first, only just. He was able to relax a little when the Christian Democrats had an assured majority in the Italian Parliament. They were by no means paragons of virtue. The Pope knew that. But they combined with Italian Catholic Action to hold back the Red Tide. At the back of both of them stood the great Pope, in much the same way that Pope John Paul II stood behind Solidarity in Poland in its darkest days. The story of Pius XII's mighty efforts in this regard, his striving in the post-war years for the Church and the Europe he loved, is told wonderfully well by Malachi Martin. Fiction, of course, may well be woven into his story, as Martin intended it to be, but the truth comes shining through his pages as I am sure he meant it to do.

John XXIII and his New Pentecost

Pope John XXIII, for all his peasant astuteness, was basically, I would say, a simple man in the finest sense of the word. His inclination, in consequence, was to trust those about him. The tragedy was that he extended his trust when, in the Roman Curia and the higher echelons of the Church in the field, particularly that of Europe, neo-modernist Secularism was taking its toll. I doubt whether he recognized this fully. It was a case of his trustful nature getting the better of his judgment. In consequence, I doubt whether he realized what was afoot covertly in the Church he loved so dearly. Moreover, Pope John XXIII was an old man in a hurry, only too well aware that his time was short; that he had been elected as

a kind of stop-gap. In no way a Roman himself, he was going to "show them" that, though his time might be short, there would be no stop-gap about it. Uninterested in red-tape, with little love for formality, his simple goodness and his zeal impelled him to go in love to others and to put his trust in them. He expected priests and Faithful in the Catholic Church to respond, when called to do so by himself, with the same trustful love that he extended to them. Subconsciously, but mistakenly, he projected into the hearts of all in the Church the same child-like love of God that was his own. With this went the thought that the "New Pentecost" that would come with the Council he would call, would be shared by himself with them. In this the old Pope was tragically mistaken. The new Pentecost would not be shared because neither priests nor Faithful, still less Religious, were ready for it. Naturalist Secularism and neo-Modernism had already made their way well into the Body of Christ. Already stricken with a wasting sickness, which Malachi Martin classifies as cancer, Pope John knew when he was on his last legs that the responses he longed for from priests and Faithful would not come. He must have scented that this would be the case when the Bishops of the Rhine Alliance wrenched the Council out of the context he had planned for it, in its early stages. It was, in a certain sense, off course as soon as it had begun. The Council Fathers — or, at least, a powerful caucus amongst them — were not with him, and the dissent spread as the Council went on its way and the *Periti* took over. Pope John knew that now there would be no New Pentecost. The anguish of that realization served only to aggravate the wasting illness he had fought against so bravely. It laid the old Pope low well before his cherished Council was done.

Paul VI : Restructuring for New Life

Pope Paul VI, I would suggest, was a man of the "New" Church; or, better, of the Church that he wanted to make new — not in God's way, which is to strengthen its basic supernatural dimension, bringing greater depth to that dimension by prayer — but in his (Paul's) own way, which was that of horizontal extension through progressive re-

structuring. He set out to make all things new in his own way; he should have left it to God to do it in His. Enamoured, as Pope John XXIII had been, of *aggiornamento*, lacking the insight, as it seems, which should have told him that, given the inroads already made in the Church by neo-Modernist Secularism, a Church open to the world, as Pope John so ardently desired, would mean inevitably a Church assimilating itself to the world in the persons of its representatives; a Church losing sight of its essentially supernatural essence and destiny, became lost in a mass of secularist irrelevancies. Pope Paul VI, it seems to me, sought to ride out the storm, which built itself round his Pontificate, through progressive restructuring. This was his answer; to make all things new through new structures. But the one thing needed in the Church was not new structures, but *New Life*, the life of Grace. In other words, holiness, depth as distinct from what could be called man-made expansion. At times, Pope Paul VI made efforts, very brave ones, in the direction of the former, but they were, at the best, sporadic. Generally speaking, one is forced to say that the drift of the Church into Secularism was accelerated during his Pontificate. Pope Paul could not halt it because he failed to hold up before the world, in season and out of season, the one thing that could halt the secularist tide; viz., its opposite; the supernatural, that is, in the person of Christ Our Lord. I think myself — and I rather believe Malachi Martin believes the same — that Pope Paul failed in this respect because he lacked the resolute faith to hold up the Cross before mankind as the ultimate and essential answer to the ills of the world and, indeed, of the Church as well. In short, Paul VI relied too much on manoeuvre and manipulation; too little on God.

Pope John Paul II: Secularism Confronted with the Supernatural

Pope John Paul I's brief pontificate with its tragic and, in many ways, mysterious end, was followed by that of Pope John Paul II, the Polish Pope who, in complete contradiction of Paul VI, has never hesitated — in season and out of season — to hold up the transcendental before the world in face and, indeed, in spite of the prevailing Sec-

ularism, which besets the Catholic Church. I would judge myself that, precisely because Pope John Paul II is confronting the secularist tide with it supernatural opposite — with the depth of God rather than the superficialities of man — that tide is, in fact, being brought to a halt. The halt will be transformed into a regression to the extent that Catholic priests and people support the Holy Father in his brave stand. There is one essential way in which they can and should do this. It is for them to bring the supernatural courageously, firmly and continually into their lives. Living out its values every day; upholding and defending those values in the workaday world that is theirs; thereby compelling — by word and by example — priests and religious, who have failed the Church so badly in this matter, to do the same. This, indeed, is the layman's hour.

I closed Malachi Martin's fine and fascinating book with this thought uppermost in my mind.

(Concluded)

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During recent years, a new subject, "Peace Studies" has been introduced into many schools. At first glance, this would seem a good thing, and many religious people have given the move their full support. However, it is worth taking a second glance, and this is what is done in the following article.

Pat Jacobs is the pen name of a former intelligence analyst who has a particular interest in political terrorism and subversion. This article is made up from the text of his newly published book *Operation Peace Studies*, in Australian schools. Acknowledgements to our Australian contemporary *Social Survey*. There is a parallel situation in the United Kingdom.

Peace Studies

(AN AUSTRALIAN CRITIQUE)

PAT JACOBS

PEACE STUDIES activists define the content of peace studies in terms of political and educational combat and struggle:

"The struggle for the introduction of peace education in the schools is itself part of the *content* of peace education. Educational changes reflect broader economic, political, and cultural developments in the wider society. The formal and informal curricula are contested and contestable territory. To struggle over the content of schooling is the same kind of activity as participating in a disarmament demonstration or supporting the movement for land rights. It refuses to accept the given as unchangeable, not open to question or challenge".*

*Rachel Sharp, in *Apocalypse No: An Australian Guide to the Arms Race and the Peace Movement*, 1984, pp. 264-265.

The Target

The combat conception of peace education determines the content of peace studies. Their target is "the system" and "the educational system". Through the content of peace studies, the activist-teachers plan to resocialize the students in accordance with the Marxist conception of the relationship between capitalism and militarism.

The content of peace studies is determined by political and peace movement activists, and is based on prejudiced sources. The study guide accompanying the videotape *Towards Peace — Dr. Caldicott's View*, produced by the Audio-Visual Education branch of the Education Department of Western Australia in 1984, is promoted as containing the views of "eminent peace activist", Dr. Helen Caldicott. The objectives of the video tape are described as follows:

- To allow the students to meet and interview an authority;
- To present Dr. Caldicott's ideas on peace;
- To show excerpts of a peace rally;
- To present some views of people who chose to attend a peace rally.

The political motivation of the Caldicott video tape is evident in the questions included in the promotional sheet which covers: the aims of the peace movement; the effectiveness of the Australian peace movement, the obstacles to world peace; the definition and advantages of the ANZUS Treaty; the question of superpower disarmament; the role of NATO; and the relationship between technological advancement and peace. The promotional matter concludes as follows: "It is important that any discussion on peace should end on a note of optimism. The programme has avoided conclusions relating to impending gloom and doom such as, 'What is wrong with the world?' Discussion should encourage the question 'What can I do to help make the world a better place?' We need to feel that individuals do hold the power to shape the world for ourselves and future generations".

Messages from Moscow

The Social Studies K10 Syllabus Year 10 *Resource Sheets*, developed by the Curriculum Branch of the Educa-

tion Department of Western Australia, consist of six bulky "resource" folders (courses) entitled *World Environment Issues, Economic Systems and Issues, Social Issues, European Studies, Australia and International Co-operation and Conflict*.

Economic Systems and Issues is explicitly hostile to the concept of economic growth and the legitimacy of free enterprise societies; it promotes pro-Soviet policies and extensively quotes from official Soviet sources such as *Novosti*, the official Soviet propaganda agency, and *Tass*, the official Soviet press agency. A number of official Soviet propaganda photographs feature prominently throughout the course.

The Achievements of the Soviet Union

The folder promotes the personalities and teaching of Lenin and Marx by constant reference to the achievements of the Soviet Union, derived entirely from official Soviet sources. According to the Resource Sheet, "Lenin died in January, 1924, at the age of 54, to be remembered with devotion by millions". An official Soviet photograph is included in the text, showing a banner of Lenin welcoming the convening of the 10th Party Congress in February 1921.

Life in pre-revolutionary Russia — *Resource Sheet no. 26* — is summarized in three pages. An accompanying cartoon interpretation is based on a Russian cartoon (dated 1900) with the caption "We rule you" (Emperor), "We guide you" (government), "We fool you" (priests), "We shoot you" (army), "We eat off you" (bourgeoisie).

The presentation of the life of Lenin is not only warmly sympathetic, simplistic and ahistorical, it fails to examine the relationship between Leninism and totalitarianism.

The values of central planning are celebrated in a section which includes no reference to the forced collectivization of the 1930s nor to the inner-party controversy over central planning. Lenin and the Bolsheviks are depicted as the founders of the first modern planned economy:

"When Lenin and the Bolsheviks came to power after the 1917 revolution, they established the first modern *planned* economy . . . Planning can be detailed and successful because there is public (State) ownership

of the means of production, and there is only one political party making such decisions . . . Through planning, the USSR has achieved impressive results, being second only to the United States of America as an industrial power". (Emphasis in original.)

Housing

The section entitled "Living in the USSR" is a reproduction of official Soviet pronouncements on housing policy and states that "the mass production system tends to make residential districts look alike, but it is thanks to this system that it has been possible in the last two decades to do away with the acute housing shortage caused by the war". There is, of course, still a chronic housing shortage in the USSR.

A photograph subtitled "New buildings near Volodarsky bridge in Leningrad" is reproduced by courtesy of Novosti Press, and the Press's handout, quoted without comment in the text, notes:

"You can have a flat and a country house, a car and domestic livestock, a personal library and other items to satisfy your material and cultural needs. This is your Constitutional right. You do not, however, have the right to private ownership of the instruments and means of production, or to use hired labour as a source of profit and exploitation. A citizen of the USSR can enjoy only the fruits of his own labours for the benefit of society. That is why there is a social significance in the distinction we draw between the words "personal" and "private" in the Soviet Union".

Agriculture

A section entitled "Graphing" purports to present unbiased figures concerning Soviet agriculture, and reproduces official Soviet statistics. No reference is included to the USSR's disastrous record in agriculture since the 1917 Revolution. A section entitled "Production Poster" reproduces official statistics without reference to any explanatory or comparative framework.

A section on "Human Rights" contains a half-page entitled "Cost in Human Rights" introducing the only critical

note on the human cost of Soviet Communism. However, this critical note is dispelled by a page on the rights and duties of "citizens", reproduced without comment by courtesy of Novosti Press.

Peace Education in New Schools

The course guide *Peace Education in NSW Schools*, prepared by members of the Peace Studies Curriculum Group, an "Independent Cross-System Group of Concerned Teachers", was published in 1983 with assistance from the NSW State Development Committee. (In Victoria, the document is circulated by the Peace and Disarmament Education Resource-Centre.) It is a paradigm case of political indoctrination and psychological manipulation of primary and high school children.

The introduction, "Peace Studies in the K-12 Curriculum", paints a horrifying picture of world military expenditure and the threat of nuclear conflagration. Having established a fear and anxiety framework, the document begins with "peace education guidelines" based on UNESCO educational and peace principles. English teachers are urged to debate nuclear energy, nuclear armaments, discuss literary works raising the issues of peace and social justice, analyse the anti-war poetry of Wilfred Owen and analyse mass media portrayals of violence.

Science and Geography

Science teachers are urged to raise the issue of social responsibility based on the dubious U.N. statistic that "some 50% of the world's scientists and engineers are employed directly and indirectly on making bigger and better weapons". The revolution in weapons' technology is also stressed as important to students. Geography teachers are recommended to raise the issues of the "diversion of scarce resources from agricultural developments in poor countries, or the environmental implications of modern weapons technology".

Similarly, economics is recommended as providing "plenty of scope" centering on classroom discussion of "the impact of the massive world military expenditures in fuelling inflation and distorting the international economy".

History study is perceived as a means by which the history of war can be examined.

The Primary School

The most unethical section is "Peace Education in the Primary School", which begins: "The primary school classroom especially offers great flexibility with both programming and interpersonal contact. Here the focus is on the child, rather than on a syllabus or exam". The instructions stress: "*Often behaviour is more influenced by feelings than by knowledge*". The vulnerability of primary school students is fully appreciated by the course planners, who are experts in counter-socialization:

"... Television especially reinforces images of *us* and *them*. *Us* — the proper countries, the good guys, war winners, the industrialised, urbanised, affluent. Many of *them* are shown only through disasters, through exotic backgrounds to advertisements, or as sinister enemy images. Stereotypes and prejudices are developed and reinforced. It is possible even with very young children, to explore the four basic "peace" issues: environmental issues, human rights, inequality, violence and war, the analysis will not be as critical as with older children, but a *basis* is being established on which later work can be founded. Shift the emphasis from *description* of what things are like to *analysis* of why they are like that. The four issues can be developed from studies within the home, expanded to include the school, the community, and finally be seen as global issues. Within the home, the children first develop their concepts of co-operation, conflict and peace". (Emphasis in original, pp. 7-8.)

Environmental Issues

The peace studies activists, having established their unquestioned right to control the political socialization of the primary school student, are concerned to introduce the young students to the benign study of environmental issues, which are incorporated, by stages, into a peace studies framework:

"Children can become very involved with environmental issues — concern for the local environment, con-

flict over a forest decision, concern with the survival of a species in the world. Issues relating to human rights lead to questioning such as, 'What caused this conflict?', 'Who made the law?', 'Is it fair?', 'Can the issue be settled without violence?' Human rights issues arise within the family and the school, as well as in countries and between countries. Simulation games and role plays and drama can help students begin to experience real issues. Inequality studies can develop concepts of interdependence, development, power, conflict of interest, tradition and change. Problems of poverty and wealth are local as well as worldwide. The fourth peace issue of violence and war can be developed from studies of interpersonal conflict, conflict within the home and community".

A New Type of Person

Peace studies is dependent on a number of interrelated concepts which attempt to predetermine the result of conflict according to ideological criteria, usually devised by UNESCO or some other U.N. agency. Accordingly, the document stresses the "key concepts" in curriculum development as: "conflict", "cooperation", "causes", "consequences", "fairness", "power", "development", "tradition and change", "values and beliefs", and "actions" (p. 8). These concepts are regarded by peace educationalists as a means of creating a new type of student and a new type of person by the induction of a set of counter concepts into the curriculum. This indoctrination process subverts the liberal notion of the development of a student's intellectual capacity to discriminate and make complex individual judgements based on his own intellectual and moral capacity and maturity. Peace studies undermines the process of individuation by which a person achieves self-awareness and self-direction, a process which requires freedom from ideologically and politically motivated educational indoctrination, particularly in primary school.

The "drama exercises", designed to "explore emotions", are potentially threatening to students' psychological stability as they appear to be based on a belief in an undif-

ferentiated response. The results of such psychological experimentation on children are extremely unpredictable due to differences in their individual backgrounds and psychology, and to inadequate professional training of teachers in educational psychology. Peace education courses in this context are anxiety-creating and irresponsible in terms of the professional ethics of teaching. Primary students in particular lack the training and capacity to evaluate the content of peace studies course, and therefore constitute a captive and vulnerable audience.

Secondary Schools

The section entitled "Peace Education: Secondary Schools" begins with the dubious assumption that many high schools "are violent institutions" and therefore:

"The primary teacher, in particular, is the vital person. He/she probably has a greater chance than any other of helping in the development of tolerance, understanding and responsibility. For many High School students, it is already too late. Twelve years is too old. We are in contact with the students only six hours a day, and the influences outside school are stronger and longer. It is difficult to break down well-established prejudices".

The task of the peace educationalist is perceived as the breaking down of "well-established prejudices". The significant phrase in this context is "twelve years too old", which suggests that peace studies advocates are primarily concerned with influencing, manipulating and intervening in the processes of primary socialization as this period of development offers them the most success in their conditioning project.

The problems associated with this project are candidly expressed:

"The Peace Educator will also be struggling against the socialization of the students who, after 'x' years of comic book and television reinforcement, have clearly defined ideas of the enemy (a country, or group of countries, or a particular ideology) and who have developed a great zeal for identifying the goodies and the baddies".

Ways of Liberation

However, the students can be liberated from such obsessive convictions in a variety of ways:

"Ask students to write a list of words of violence and one of peace words and compare the size of the lists. . . . Affirmation exercises, role plays, games to develop international knowledge are all essential techniques. Students can be helped to realize that there *is* something they can do, that they *can* be a positive force for peace. To help them *feel* as well as know that 'being different is not necessarily being wrong' and that 'we are one world and one interdependent people', students could engage in many activities. Letter writing (e.g. to countries using the Pacific for nuclear testing or dumping), the use of exchange student schemes, organizing displays for *other* schools, influencing a radio disc jockey to play selected tunes, hosting foreign students, asking local libraries to stock peace-oriented books, making a survey of toy types, organizing school or interschool debates (e.g. 'Do you believe war is an outmoded way of settling differences between nations?') — the list of possible approaches is long" (pp. 15-17).

Conflict Roles

The N.S.W. Peace Education program is used at the A.M.E. school in Canberra. Selected resources from the program as applied there include psychological games in which students act out conflict roles and score their performances on an approval chart. In week II of the program, students are introduced to "non-violent action", which is defined as:

"Those methods of protest, non-cooperation and intervention in which the actionists, without employing physical violence, refuse to do certain things which they are expected or required to do; or do certain things which they are not expected or (are) forbidden to do . . . It *is* action, and not inaction . . . (it) is not an escapist approach to the problem of violence, for it can be applied in struggles against (*violent*) opponents. Non-violant action is categorized into "non-violent pro-

test", "non-violent non-cooperation" and "non-violent intervention". Non-violent protests are defined as: . . .

"Symbolic in their effect and produce an awareness of the existence of dissent . . . (they) include marches, pilgrimages, picketing, vigils, 'haunting' officials, public meetings, issuing and distributing protest literature, renouncing honours, protest emigration and humorous pranks".

Instruction in non-violent non-cooperation is offered. The practitioners ". . . present the opponents with difficulties in maintaining the normal efficiency and operation of the system . . . (and) include social non-cooperation such as social boycotts, economic boycotts, strikes, and political non-cooperation". The methods of non-violent intervention are promoted in the following terms: ". . . challenge the opponents more directly . . . and include sit-ins, fasts, reverse strikes, non-violent invasions, and parallel government" (p. 55).

Many of these advocated forms of non-violent action are subversive techniques familiar to students of urban guerrilla warfare and urban terrorism. In certain social and political crises or conflict situations, non-violent action can be easily converted to violent action. The triad of non-violent protest, intervention and non-cooperation are also familiar to students and historians of revolutionary warfare in which the target State or authority is challenged in progressive and incremental stages as part of a campaign of psychological attrition and warfare.

Mind-Set

In this context, peace studies could lead to the formation of a pre-terrorist mind-set. Students who are politically socialized into anti-democratic, counter-consensual and politically marginal forms of protest and dissent may be psychologically predisposed to engage in politically motivated violence or acts of terrorism. Potential targets for non-violent action include schools and teachers.

The list of recommended teaching resources in *Peace Education in NSW Schools* includes the predictable collection of peace movement literature, disinformation and propaganda, acceptable films and other "useful resources and speakers".

Geography

The prospectus for the Tenth National Conference of the Australian Geography Teachers' Association to be held in Brisbane on 20-24 January 1986 illustrates the extent to which peace studies have penetrated educational perceptions and criteria. The conference prospectus notes:

"The decision to hold the Australian Geography Teachers' Association 1986 national conference on the theme of *teaching geography for a better world* derives from the perception of the world which many of our geography students have. It is exemplified by the lyrics of contemporary popular songs. As the world economic crisis and political situations worsen, such lyrics provide a voice for young people who face a world of rising unemployment, mounting injustice and a deterioration environment. The feelings of frustration and concern challenge us, as geography teachers, to reflect on the purpose and long term value of some of the things we teach, and make curriculum decisions to promote the well-being of both our students and the society in which we all live".

The thematic workshop for the conference includes: geography in the context of peace studies; a study of war and the arms race; and examination of the arms industry; the arms trade; the effect of military spending on development; refugees; nuclear weapons and alternative industry.

Theoretically, the study of such topics may be eminently reasonable; but not in practice if the study is made with the help of only biased resource materials and under the direction of teachers who have provided such material because they agreed with its content, or because they were not able to perceive the bias, or did not care one way or the other, but just went with the strength. In fact, the resource material provided or recommended for students by peace studies activists is very biased, with the bias heavily against the United States and its allies.

The purpose of peace studies is clearly to create peace activists and to mobilize them for propaganda work on behalf of the Soviet Union and the various states which have been brought, or which have elected to go, under its hegemony.

There was a Marriage

PRACID CRONEY, O.P.

("and the third day there was a marriage . . ." St. John 2.)

HERE is a typical wedding. Every attempt was made to begin the wedding right and merrily. The wedding is an interesting one. Everybody is interested in the wedding as people always are. A wedding is central to human life. If there is any hitch there we suffer for it. Even when they begin well they do not always continue well. How often there is a breakdown, which leads to coolness, disappointment, distrust and, even worse, adultery, divorce and hatred. That happens for the most part when we trust only to human nature. Good wine has been provided. Good drinks, and everything promises well.

Our Lord and His Mother are both interested. He tells us what his Father's business is: that we should have life, a full life that death cannot kill, a most abundant life, fullest in the best sense of the word. He was here to give us that (life) at His expense. He was not here to be ministered to, but to minister. That primarily before being worshipped. He and His mother are there not to be entertained. She is the same handmade, a servant. She sits in the lowliest place. Her eyes are on the service. She was the first to notice that the wine was running short. After bringing notice of this fact to her Son, she speaks to the waiters. She is concerned for the young couple and the guests.

"Son they have no wine". "What is that to Me and to thee?" Why bother Me with that? Is it any of our business? She did not say: Do something; she simply stated the fact, "They have no wine". A perfect prayer. "Lord, he whom thou lovest is sick". We might pray like that. "Lord I am not feeling very well to-day". "Lord I am feeling very worried. I do not know what to do". "Lord my mother is in pain". Plain statement. My hour is not yet come, yet a few seconds later His hour had come. Almost immediately He does as she wishes. Why? Why was a request so readily granted which a moment before had seemed inopportune? Was it not His answer to the humble and

confident prayer of His mother? His apparent reluctance declares and emphasises His motive. He accedes to her request because this is in a sense her hour. The entertainment had broken down. She goes to the servants (to no one else) and says — and these are the only public words of Our Lady recorded which are spoken to all the world “Whatsoever He shall say to you, do ye”: “just do what He says, don’t ask why”.

The head servant of a house is a very important person. It is he who keeps the peace in the kitchen. The servants take notice of him. He has more influence over the servants than the Master or the lady of the house. He has been through it all. He knows how to get things done. Here is a Servant who knows how to get things done (Our Lady). She speaks with authority. The butler and the head servant speak with command. “Whatsoever He shall say to ye” and because they are servants, and recognise Our Lady’s authority they do as they are told. Those are the wisest words ever spoken by a woman. Those words bring about His hour. She commands and her Son obeys. Our Lady is saying to all the world — Obey Him, “Whatsoever He says to you, do that”.

In those words are the secret of Religious life and indeed of Christian life. She is our co-Redeemer, giving Him His authority over us.

Now He gives His command to the servants. Notice His command. The dining room is large. The big earthenware jars are arranged around the room. They contain not drinking water, that is too precious, but washing water, rainwater collected from the roof. It was rather dirty water. Not too clean. Does not need to be very clean. There were insects, worms in it. Nobody would think of drinking it. The waiters are told to go and fill them. The water was used for the washing of the feet and hands of the travellers. That was a sign of hospitality. These jars are empty now because hospitality has been very lavish on this jolly occasion. “Go and fill them up again with more of the rain water”. They filled them to the brim. “Draw out now and carry to the chief steward of the feast”. The chief steward is told to drink the dirty water! The water one would not think of drinking. “And when the chief steward had tasted the water made wine, he called the bridegroom

and asked him "Why did you keep the best wine to the last, this is going to be wasted now!"

You see how practical Our Lady is and how serviceable. She is ready for any emergency. St. John puts that incident first. Afterwards Our Lady is in the background. At the end Our Lord is condemned to death. He is made to carry the instrument of His own death.

When a man is faced with something he knows nothing about, he becomes a child again. When we are brought before some terrible ordeal of which we have never before had experience, we are by that very fact made children again. We cry. We cry to our mother. There was no young man out in the war who, on coming face to face with some terrible ordeal, did not in some way or other cry out for his mother. That is the fact and there is nothing cowardly about it. A fact of Human Nature. The cry is there, in his heart.

Our Divine Lord is human. There is that cry in His heart for His mother. She turns up. But why? Is it to save Him from His death? Is it to make a row? To work on the crowd? To appeal to the pity of the onlookers? To make the soldiers feel uncomfortable and relent? To appeal to Pilot to get this horrible business stopped? Not a bit of it. Like everyone else there, she is consenting to His death. His death in all its horror is His mother's will because it is His will and the Will of God. She understands it is His Father's business. She goes on ahead and sees Him to it. She goes through it all in full consciousness. That is worse than death; worse than the pains of childbirth are the pains of seeing a child out of life. His sacrifice is greater only because it is Divine. The cost is greater for her than for Him. She sacrificed the Body of Him Whom she loved. He gave His life. She gave her Son. St. John was given her as a son. The current theme of St. John's gospel is life.

"In Him was life and life was the light of men" (1:14)

"He who believes in Him has everlasting life" (8:12)

"I am come that they may have life" (10:12)

"I am the Resurrection and the Life" (11:25)

"I am the Truth and the Life" (14:6)

"My Word is Life".

Book Review

FESTINA LENTE : HASTEN SLOWLY

Report from the Synod : John Paul II and the Battle for Vatican II by Richard Cowden Guido; Trinity Communications, P.O. Box 3610, Manassas, Va. 22110, U.S.A.; Soft cover, \$15.00 approx.; pp. 448.

It is a very good thing that Richard Cowden-Guido, the Author of this powerful and perceptive piece of writing, begins his account of the proceedings, which culminated in the Extraordinary Synod held at Rome at the end of last year (1986), with a brief and incisive account of the twenty great Ecumenical Councils in the Church's history that preceded the Second Vatican Council. Vatican II, as we call it, was the twenty-first of a significant line. The times in between these conciliar landmarks were scarred by strife — often bitter — of one sort or another.

Reading the Author's introduction, you are left, fairly enough, with the realization that the Church's journey through time on this earth has been, on the whole, anything but a peaceful progress. And, why on earth not? Her Divine Founder's life was no panic. He ended it on a cross. Why should the Church He founded expect a relatively easy passage from a world that crucified Him and which He said would hate those who followed Him? He never told them they would have an easy ride. He told them, rather, not to be afraid, for He had overcome the world. In other words, their trust was to be in Him and the Church He founded. Given this, He would see them through. Their trust was to be in the transcendental. This way, they would know peace — an immensely active thing; in no way passive — in the midst of strife. But strife there would be.

I find this reflection, emerging from Cowden-Guido's brief but perceptive account of the Council's that preceded Vatican II, immensely strengthening. It brings confidence and quiet hope — divorced from the fatuities of empty-headed optimism — precisely because, setting that Council in correct historical context, it rids one of the impression,

which has gripped so many, that the disastrous events which have followed in the wake of Vatican II, have never before been paralleled in the whole history of the Church. Frankly, this is nonsense. They have been so paralleled and, no doubt, will be again. This does not mean for a moment that our reaction to the present tide of events within the Church should be to put our heads down and let the storm blow over us. Not so at all: on the contrary, we should make every effort to withstand them. All I am saying in the present context is that we shall do this the better if we remain firm in the conviction that the present is not an isolated catastrophe. It is, in fact, no more and no less than a violent upsurge from within the Church itself of the spirit of worldliness — the arrogant autonomy of self-centered man — which is her unflagging enemy and whose attacks it is the everyday task of the Catholic — simply because he is a Catholic — to endure. If Vatican II is to be understood; if the Extraordinary Synod is to be understood, that can only be done if they are set within the context of what went before. This is precisely what Richard Cowden-Guido has done in this masterly piece of writing. For so doing, he deserves the thanks of us all. But how many of us see this and are prepared, in consequence, to dress accordingly our critique of both Council and Extraordinary Synod? Not as many, perhaps, as you might be inclined to believe.

In the case of the Extraordinary Synod at the end of last year (1985), Cowden-Guido's account of the events that preceded it during the years immediately before Vatican II, during its course and the twenty years more that followed its close, is first-class. This is analytical reporting at its best. I imagine it will prove of special interest to American readers, for it is written with them in mind, but it should be of great help to all, especially those of traditionalist bent, who are of a somewhat impatient temperament. These keep asking themselves why Pope John Paul II does not move in on the dissidents within the Church with the whole weight of his God-given authority and — if I may use the phrase — knock them out. The answer is that he cannot; open confrontation of that sort is out, at least for the time being. I am speaking, please remember, of John Paul II. When he took over the Papacy, the situation was

too far gone to allow him to indulge in the demolition tactics that might well have suited his temperament, as they in no way suited that of Paul VI — on the contrary. The neo-modernist enemy that was not only about him in his own Roman Curia, but in occupation of the nerve-centres at all ranges throughout the Church, was not merely conscious, but confident of its own power to hold what it thought of as the “new”, man-centered, post-conciliar Church to the line that the Progressive Establishment had mapped out for it. Had Pope John Paul II, under these totally adverse circumstances that confronted him, issued his commands and dismissed the dissidents from their posts, he would not have been obeyed. The only result would have been to shrivel in his second state to something far worse than his first. He would have found himself trapped within his own relative impotence; a “paper Pontiff” and no more.

Under these circumstances, his only alternative was to proceed slowly, working his way through the situation that enveloped him, rather than confront it; meanwhile, building up support for himself at the grass roots of the Church, with an eye cocked, at the same time, at this own Curia and his own Bishops throughout the Church. Pope John Paul’s journeys throughout the world bear witness on the whole to the success of this manoeuvre, which Cowden-Guido portrays so well in his pages. Out of it all Pope John Paul emerged with the balance increasingly in his favour. So much so, indeed, that he found himself, at the beginning of 1985, in a position sufficiently strong to call for an Extraordinary Synod at the end of that year. *Festina lente*, hasten slowly, was paying off as a policy. It was the only one under the circumstances. Too many of the traditionally-minded failed to see that it was: some began even to doubt him. By contrast, too many Progressives saw the Pope as giving in to their pressure. They lacked the insight to understand what he was doing; in fact, playing the game he had played in Poland for so long with the K.G.B.; working through that situation, rather than bashing straight in at it.

The fact that the Pope’s game — if we may term it such — was paying off within the Church is clear, not only from

the soundness of his latter-day episcopal appointments — I am thinking of New York and Boston, for example, to say nothing of the new Cardinal Archbishop of Utrecht; but from the ease with which he summoned the Extraordinary Synod for a meeting of two weeks at the tail-end of 1985. Above all, from the ease with which he brought its participants, unobtrusively but most effectively, to share his own point of view, which was, of course, substantially that set out by Cardinal Ratzinger in his brilliant and powerful *Ratzinger Report*. The undertow, unobtrusive but very firm, throughout the Synod's *Final Report* was pure Ratzinger and Ratzinger, undoubtedly, at the Synod and during the months that preceded it, was the voice of John Paul II. So, the drama was played out brilliantly by the Pope and his Cardinal. There was no blood and thunder during that fortnight at Rome. What you got was a quietly compulsive victory. This was the way.

In particular, at the Rome Synod, the twin anti-papal trends of Gallicanism and Conciliarism, which bulked unpleasantly large in the pre-synodal reports forwarded to Rome in anticipation of the Synod by some episcopal conferences, went for what I would think is a good deal more than a temporary burton. I would say, to use a nautical metaphor, that they have been quietly and effectively moth-balled. The would-be episcopal proponents of both these anti-papal baubles went strangely quiet at the Synod, maybe because they knew, long before it started, that the battle was already lost. Also, because the Third World Bishops were at the Synod in strength, outnumbering those of the First World for the first time. In fact, the Third World Bishops not merely outnumbered those of the First World. They did far more. They *outsaid* them — in their upholding of the Supernatural; in their spoken pledges, directly or by implication, of loyalty to one whom they regard so rightly — no bones about it — as the Vicar of Christ. At the Synod, once again the New World was called in to redress the balance of the Old. That was great. One can say that and, at the same time, couple it with the realization that there is still an awful lot more of redressing to be done.

— Paul Crane, S.J.

Dream and Reality

JOSEPH FLEMING

The cold morning vanishes.
I enter the House of my Saviour;
The faith and dedication of countless craftsmen
Given permanence in granite and marble.
I kneel before Him, truly present,
Enthroned in the Tabernacle.
Mass begins;
The priest approaches the altar,
Wearing vestments beautifully made with devotion,
A visible expression of the continuity of the Church.
We offer the praise of our hearts and voices,
Our prayers rising as the incense to God :
A timeless and universal act,
The Sacrifice of Christ,
God's children turn to their Father.
We hear the Words of Christ surrounded by pious
custom and devotion.
The priest, the Alter Christus renews the Act of Calvary.
Christ is truly amongst us on the altar;
Adoring we draw near to receive Him.
Then strengthened by Him, we His children
United in one Faith and tongue go out
To bring Him to a waiting world.

I awake in a concrete room;
Before me stands a ragged figure clutching a guitar.
"Wake up ! The president is ready.
It is time for the Communal Meal,
Take your place at the table".
Was it all a dream ?

COMMUNION

Forth from the trenches they crept
to a cattle shed
Where waited a careful priest
With the Wine and Bread.

Camp candles palely shone
As they entered in,
And a box was all their Altar,
Their Chalice of tin.

For choir, the song of the shells
That shrilled all day,
For organ, the thunder of guns
Not for away . . .

Solemn-eyed, like children they knelt
In humility deep;
"We have erred and strayed from Thy ways
Like lost sheep" . . .

Fell soothingly dull on their ears
The Priest's monotone;
And sudden, Christ there in the midst
At a feast of His own.


They bowed to the Bravest of All,
Most simply adored
The God of the broken body,
and blood outpoured.

* * * * *

Back to the trenches they crept
With Death to lie,
They had supped with their Captain, Christ,
Nor feared to die.

E.J.C.

*From a newspaper cutting, found amongst the papers of one who
fought in the First World War.*



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